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REV. E. McLEOD,

"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST."

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THREEFOLD ADVERSARY MET AND DEFEATED.

OF LIVERPOOL, ENGLAND.

believe it is Baxter who was the author of at oft-repeated saying, "I preach as though I e'er might preach again-a dying man to dying n," and the strong hold which the sentiment as taken upon the public mind is, no doubt, a truth, it may not embrace the whole truth. There are moods in which a man feels that he men's fear-death; how it was that he had gained supremacy over men's instincts-he has shown in loathsome a thing. the passage with which my text concludes. As

from the very citadel of its strength! "O death

Let us endeavour to follow the apostle in his train of argument, and to do so by using the personifications which he employs in the text before us. You observe that he marshals before our view three distinct foes-death, sin, law, and then ho sings his song of victory over them. These three stand (if I might adopt military language) not in rank, but in file-not abreast, but back of each to God, which giveth us the victory through our

The first enemy, then, is death. I have just said that the apostle had gained an ascendancy over that fear to which all men, during their life-He does not scent the grim king of terrors with last enemy that shall be destroyed is death." At form. You are marching straight forward toeannot, nor crush him. You may unsting him, but when unstung he is still an adversary. "The last enony that shall be destroyed is death." And is not the apostle here but the spokesman to of this prejudice-physiologists, philosophers, death is a law of nature; everywhere organisation tends to dissolution, and dissolution in turn tends to organisation. The philosopher informs you is the law." that death is but a change of condition, and that it may be a step to a higher life. The poet How is this threefold cord, that is strapping me -something must be done to produce an impres- loved sleep." (Ps. iii. 5, and exxvii. 1, 2). Be as he sings-

" How wonderful is death! Death and his brother Sleep! One pale as wandering, waning moon, The other rosy as the morn; Yet both so peaceful, beautiful!"

Life rapidly ebbing away, and yet no power in the ting forth of His almightiness, he could overcome ed unto all men once to die," but that appoint God; and offer up holy sacrifices, acceptable to world, no resource of skill, or wisdom, or fore- death, and snatch the prey from the hand of the ment is a compulsion no longer. Christ raid God in Jesus Christ? David's purpose was to thought to retard the march of the King of Ter- spoiler. But remember there are two other ene- death : in his death he met law; and now I can be early at prayer: "O God, my voice shalt thou

SERMON: BY THE REV. WILLIAM STALLIBRASS, at the back of it, and that is sin. It is not mere- lends to the monster all his sting. faith, lay hold on eternal life." "So run that the scent of some eruption on which he may lin- God will never do.

cloud that has concealed the beams of the sun for they belong to each other. What is death? To the law and you have destroyed sin. ast which had blinded his eyes for the moment. objects and to sink into ourselves—to sunder all network of ordinances so subtle and wonderful, by -that he might run, "not as uncertainly," that extent. "If," as some has said, "we could all go of his? If he were to do so sin would be, no

we read this passage we feel that his mind has of sin, just like the essence of death, is separation. that would be a mode of complicating the knot, has presented living truth in the boldest forms of God, and from his fellow creatures, and to retire the cure would be worse than the disease! No! the imagination. The apostle personifies death into himself. They belong then to each other. because it could not be worthy of him whose march -seems to step up to it and exchange defiances Death is the final separation of which sin is the is ever among marvels! You may destroy death, -throws, as it were, the gauntlet and defies it to first. Death is sin in the body, just as sin is death but the stroke that shivered his armour would not do its utmost, and then leaves it as bold and tri- in the soul. Death is but an extension to the out- be found to have defeated sin. Sin would surumphant as if conscious he had plucked victory ward man of that earthquake rent which has vive, and would continue to burn, and blacken, sprung up in the inward man -a separation has and blast the soul! You may defeat sin, but the where is thy sting? O grave where is thy vic- began there which is to embrace the inward man. stroke that hurled sin to the dust, would, by an tory? The sting of death is sin; and the strength Oh! the horror-the hell of hells to be alone in awful rebound, destroy-sweep away the law, too, of sin is the law; but thanks be to God, which the universe of which God is the father! My of the universe! There is another way. giveth us the victory through our Lord Jesus friends, the very essence of the curse is separation "Thanks be unto God which giveth us the vicfrom the living God! And it matters very little tory, through our Lord Jesus Christ." where that separation leads us to, in height, or in But now, my friends, just a few words as to the depth, that must be a curse. No man can endure | way in which this great problem is met in the himself long shut up, immured in with an evil Gospel. How is it that the Lord Jesis Christ

gives to death its sting -- envenomed sting, so there is | commences at the other extent -- begins, not with a foe at the back of sin that gives to sin its "strength," death, through sin, to the law; but begins with the law. "The strength of sin is the law." the law, through sin, and reaches death circuitother. No law; no sin, no death. Death comes It is under the discipline of law that a sense of sin ously and at last. The grand source of all the through sin, sin comes through law. Law but is born in us. "Sin is the transgression of the law." joy and all the peace that there is in the universe tresses sin, sin buttresses death. "But thanks be "Where there is no law there is no transgression." is God-God, associated with the thought of moral And law, by a fearful reaction, exasperates that order. Were there no God, or where he the very sin which is an infraction of itself. The author of confusion, and not of peace, sin would apostle Paul has put this principle in burning and be nothing, death nothing, and there could be no through our Lord Jesus Christ." glowing language in the seventh chapter of fear. It is the appalling vision of a holy God; Romans. I need not recapitulate his argument | the preserver of right; the upholder of order-a time, are "subject in bondage"—the fear of there. He shows us how it was that the com- God who represents the justice of the universe death. And yet he does not mince the matter. mandments being pure, and right, and holy, under it is that, my friends, that gives to sin, to death, the law of sin became the very patron, as it were, to the law all their fearful power over the con- day, unless you begin with a good duty. He rose-water sentimentalities, in order to soften his the upholder, and stimulator of sinful passions science. And, oh! when once the apparition of hath the best good-morrow, who meets God first grisly aspect. He calls him an "enemy." "The Just as the bit, which is intended to restrain the a holy God arises on the soul; when that appa- in the morning. Though some sunshiny mornthat bridge of passage from time unto eternity, he fearful paroxsyms of convulsions; just as the all the powers of the soul to a point, and that are usually all day clear to him that sets out early seems to stand a monstrous power-a dragon barrier thrown across the stream, which for a time point is conscience, and that conscience has the in the way of God's commandments. The mind wards it. Outwit him you cannot, cajole him you turn it into foam and billow; just so, "sin, taking what power in the universe can restore calm and cise in the morning. When the right watch or some of the despest and most meradicable instincts dure its misery, bitterness, and despair, when the has seen enough of human life, and knows him- any part of the day. of our nature? Say what you will, you can never sinner has at last become ashamed of his fetters? self enough to say, that "The fatherhood of God, As soon as thou awakest, lift up thine heart to outgrow the rooted feeling that death is an ene- But the moment he begins to clank his chains, or standing alone and detached from every other heaven. Great and noble persons are usually to cast about for deliverance, some desponding, truth, is not a sufficient Gospel for man." No first served. Though others that are our inferiors death;" but there is still that he your heart, in discouraging suggestion is sure to occur. The sinner yet was arrested in his sin because God has wait our leisure, our superiors have the precedenspite of your song, which says that death is utter- law arises at that moment, in its violated majesty the name of Father. What cares he for the cy of our time. Let the first messenger thou ly and for ever unlovely. Certain prophets have and sanctity, and seems to frown down within his Father, until some voice of communication is heard sendest forth, be sent to the Lord of thy life, to arisen who have sought to unencumber the people soul everything like a ray of light or hope. That ringing in his soul which makes the grace and the present thy humble service and thanks to him for law speaks of no forgiveness for the past, holds love of that Father the felt wants of his spirit? his providence over thee, and the rest and refreshpoets, and preachers. The physiologist tells you out no bright auspice for the future; and so it appears as if it only thrust him back to his bondage else, at first, is needed. He must be brought to mayst say with the psalmist, "I laid me down more fearfully than ever. "The strength of sin sy:npathise with the order that makes God's and slept; I awaked, for the Lord sustained me.

God. The wisdom to reverse and to roll back the which God has set up in the conscience to the bless the work of thine hands, thy substance will current of the law of nature, and the power to un- doctrine of the atonement by removing it from increase in the land (Job i. 10). This small taste The preacher, too, by taking hold of the hopes bind and untwist those threads that have been the important sphere of the conscience to some of ejaculatory prayor, will quicken thine appetite his hearers, with glowing words, with the thought Now, in order to understand the Apostle's arguof death. And yet have any of them succeeded ment, let us not forget there are three enemies to the subject—fathoms the soul's profoundest need, thou art dressing thyself, on some divine subject. in their vocation? In spite of the demonstra- be overcome. There are three links in the chain when it tells us that Christ was "obedient unto thou wilt be much the more fit for thy secret dutions of the physiologist, the deductions of to wrench off. It will not do to allay or conciliate death, even unto death upon the cross." ties, and in a fair way to walk with thy God all the philosopher, the rhapsodies of the poet, one of those adversaries in the file—to sunder That "by the obedience of one many are made the day. the rhetoric of the preacher, the human heart one of the links in the fetter. The champion who righteous." By His atoning life, as well as death, then Christ opioneth "Forter into the closest will rise up against the thought of death. The is equal to his task must encounter each foe, and he has for ever reconsecrated that order and law ther Christ enjoineth—" Enter into thy closet, funeral has never yet been converted from a be able to snap off each link. How is this to be which we have descerated by our sirs. And and when thou hast shut thy door, pray to thy scene of grief into a scene of ovation. You may done Shall we say it is to be accomplished by when I once come to know this; when I accept Father which is in secret; and thy Father which think human nature is very feelish in this, and a stroke of Divine sovereignty—a feat of Divine him as my sponsor and surety—my representative seeth in secret shall reward thee openly." you may almost wax angry at the incredulity of strength? Why not? Ten thousand voices will and redeemer—he restores confidence to my desmankind; and yet the human heart will vindicate answer, "Thrice have I heard this, the power beits own right, in spite of science, and song, and longeth anto God." "He doeth as he will among mare on my conscience, and took away my power they offered burnt-offerings unto the Lord, even sermon! Ah! how have you and I felt as we the armies of heaven, and among the inhabitants of breathing, is taken off, and I can look serenely burnt-offerings morning and evening. And they in your sins.—F. D. Huntingdon, D. D. have quitted the sanctuary, as we have quitted the of earth. Who can stay his hand, or say, What to the eye of the father, assured that he had acstudy, as we have quitted our speculations, and doest thou?" Why not? Cannot God master cepted me in the beloved. And this process cording to the custom, as the duty of every day "King of Terrors?" I was summoned one Satur- versary in the catalogue? Cannot God master death.

which prostrated the destroyer death to the dust, with the universe beside in me.

oked upon everything else as of secondary im- in your heart, or else that unclean bird would to be vanquished, and sin to be overcome, there My dear friends, the hour is on the wing when As the flowers open themselves in the morn-

separate dropping off-this departure one by one and its extensive lights, stand for ever a smoking, Now, if that is death, what is sin? The essence force, we must answer, it cannot be! No! because

conscience and a slavish heart - and that is death. overcame death, sin, and the law? I say (and I But as there is a foe at the back of death, sin, that | call your attention to this fact) that the process How then am I to obtain the victory over this? more than pardon-it must come as justification man waketh but in vain." "He giveth his be-

ors! Oh! is there nothing in hear in the morning will I direct earth for this revulsion of our hearts from the ap- dead, sin would not necessarily die. That stroke with Jesus, even in death, getter than union we sinker unto thee, and will look up." And

warfare; but it is a warfare with a toe already | cxix. 147.) He was up before the day, and risen ly the physical tussle with death—the agony of How is sin to be met with? Will sheer force disarmed. For if the Red Sea was disarmed and at work before the sun. Nay, he tells—"In The sting of death is sin, and the strength of sin is the strains of military music on a battle-field ough our Lord Jesus Christ."—1 Cor. xv. 56, 57.

The sting of death is sin, and the strength of sin is the strains of military music on a battle-field of strength? No doubt he strains of when there was a pathway cleft through its midst, the morning shall my prayer prevent thee; as the strains of military music on a battle-field plied the blacksmith; Your neighbor has got a strength? No doubt he at his prayer before God were might suffice to overcome that It is not merely got. might suffice to overcome that It is not merely guilt, by mere dint of strength? No doubt he if the lions of Babylon were disarmed when the stirring and going abroad. But surely we canthe divorce from the loving fellowship of life - could do that, but I don't believe he will do it. prophet lay amongst them, and came forth from not rise so early but God is awake before us; for the sense that we are losing sight of those that No doubt God could have interposed to have pre- the den unhurt; if the fire of the plain of Dura Re that keepeth Israel never slumbereth nor are dear to us; life is full of separations and part- vented the introduction of sin into our world, but was disarmed when the youths came forth un- sleepeth." His eyes are ever waking, who holdings, which might train and endure us to bear the it did not become him to do so. God never deals singed; if the viper was disarmed when the eth sometimes our eyes waking. But David oss. It is not even the changing of the known with a man as if he were a being capable of being apostle shook it from his hand and it hurt him meaneth rather that his prayers should prevent trackless abyss, and shooting across the stream unto a land that seems formless and void to our unto a land that seems formless and void to our unto a land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land that seems formless and void to our land the land ould reverse that sentiment, and "preach as a fancies. Oh, that might be borne—might be braved. tage may be poor, beaten and battered by the flood, the lion's teeth, the envenomed sting, and before God should send any messenger with good sold reverse that sendment, and problem, and problem of the country has no living men"—to men with whom high just now—at least they are having very tall e, with its priceless opportunities and possibilithat lonely couch, and when there will be the sub- right to force an entrance into it without the con removed, death itself is defeated and destroyed. either for crosses or comforts. s; with all its vital relationships and duties, is ject of fear, the fear will be, not that you are sent of the owner. He may do it at the back of "If in Adam all die; in Christ shall all be made "And thy Father which seeth in secret, shall intense reality. After all, it is not death that losing sight of the light of day; not that loving his army, but he cannot do it and retain his re- alive." And, conscious that I am united by faith reward thee openly." God heard Paul in the eeds to be vanquished so much as life. Win forms, and faces, and voices are receding from spect for the law; he can only do it by sacri- to this living one, I can see the terrible archer dungeon, as well as Peter on the housetop. The on life, and you have worsted death. I believe your serses; not that you are making a migration ficing right to might. And so God can stand at bend his giant bow, and adjust the shaft; and Sun of righteousness looks as well into the narwas so with the Apostle Paul. He looked upon to some unknown country;—the fear, the sting the door of the heart and knock and ask. If any as he is about to shoot that shaft I may now lay row closet casement as into the large church winfe as a battle-field; and standing by "the conse- will come from some viper—that you have cher- man will open the door and let him in, he "will bare my bosom to that infallible bow, assured dows. Secret prayers are audible to him that rated host of God's elect," he ever pointed to the ished and nursed in your bosom. "The sting of come in and sup with him;" but force an entrance, that I carry in this union with "the Resurrec- made the ear. As he bottleth up our secret tears, bushed foes, and the mustered forces arrayed death is sin." Fear is a vulture, which never comes make the sinner good and holy in spite of himself tion and the Life," a principle of vitality which so he registereth our secret prayers. Though the gainst the soul, and said, -" Fight the good fight near us, save when, sniffing the air, he has caught | -snatch him from the grasp of retribution -- that no death in the universe can touch! "Oh! thanks ark was close on every side, that every man might may obtain." Having himself overcome, he may obtain. Having himself overcome, he our Lord Jesus Christ."

There is some rottenness, some putrescence our Lord Jesus Christ."

The scent of some eruption on which he may interest our look into it, yet it had a window open to be to God which giveth us the victory through our Lord Jesus Christ."

tance. Life, death, height, depth, here or never come night you. Don't you imagine that is another foe to be conciliated, and that is "the you and I shall find that the power to utter this ing to take in the sweet influences of the sun, so onder, it mattered not to him. He could talk of this relation between death and sin is an arbitrary law," which gives to sin all his strength. Detriumphant language of the apostle, with a clean should the christian open his heart in the mornleath as the traveller might talk of the flitting and capricious one. They are inherently related, stroy sin and you have destroyed death. Destroy conscience and an undaunted heart, will be worth ing to receive a blessing from the Father of lights. a passing instant on a long journey, or a drop of die is to loosen our connexion with surrounding And destroy the law—will God do that? That hour which is coming apace to you and to me, of Jesus, and had the honour and favour to have He looked upon life and death as after all but an the ties by which the creature has been bound to which everything is held—the movements of the hour, that awful, lonely hour of deadliest prostra- Many a saint hath had a blessed vision of the accident of his being. "What I shall choose," others, and to become a separate existence. It is soul no less than the movements of the body—tion, comes? What wilt thou do? I come to-glorified Saviour in a morning prayer. says he, "I wot not." One thing he did choose this that makes death an object of fear to a large will God tear in sunder this beautiful workmanship night to speak of a friend who can meet your They who walk abroad without prayer, do so he might fight, "not as one that beateth the air," together-if we could migrate to another world doubt, annihilated, but more than sin-virtue, tality to light by the Gospel," of one who can of the day, which openeth the treasury of divine need, of one who has "brought life and immor- without protection. Morning prayer is the key and having done that, he left the issue, the conse- as a colony migrates across the mighty waters, if purity, peace, would all go to wreck likewise; and extinguish that volcano of fire in your conscience, bounty, and locketh the soul up in safety. A prayquence, and everything else to him who had called we could go hand in hand, death, comparatively the kingdom of heaven, with its dismantled of one who can inspire the feeblest with a courage erless person goeth all day unarmed, and may him in Christ Jesus. How it was that he had speaking, would be nothing." But it is this towers, its riven foundations, its broken columns, that will dare death to do his worst? He has ob- expect many wounds from that hellish crew that tained the victory for you and for me. The law lie always in ambush to destroy him. The neglect -this drifting from our anchorage alone, this smouldering, magnificent ruin? To the question, has been met; sin has been overeome, death has of this pass gives Satan a great advantage to the ascendancy over that passion that sits in dread thrusting into the future alone, that makes it so then, whether this threefold adversary is to be encountered and defeated by the exhibition of mere link ourselves by faith to him, link our feeble- at heaven's gate, the next time you hear of him ness to his strength, link our folly to his wisdom, is knocking at (a witch's) the devil's door. soared into the highest imperium of thought, and It is for the creature to withdraw himself from his and not of untying it! No! because in that case, eth and believeth in me, though he were dead, down the strongholds of the devil. Hence he but not unfelt. Just so, my friends, in the rush | bish and make ready when he was called to fight. and roar of a mightier Niagara, amidst its stun- | Another duty that concerns thee in secret, is ning noise and blinding foam, you will not be to read some portion of the word of God. The who, amidst the weaknesses of nature, can put a scales' in which he must weigh his commodities;

BEGIN THE DAY WITH GOD.

Begin the day with God. Never expect a good steed, not checking, only chafes the animal into rition sounds, as it were, its trumpet, and musters ings are overcast before night, yet the heavens seems to arrest its progress, yet only serves to power only of lashing the soul into fury, -oh! retains a tincture all day of its first serious exeroccasion by the commandment, wrought in me all serenity to the soul? Shall we say preach to a clock is wound up well in the morning, it will be manner of concupiscence." Sin, scourged by the man in that condition the Fatherhood of God? regularly going and moving all day after. He fiery retribution of law, propagating sin, is the Ah! my friends, a man who has written against that loseth his heart in the morning in a throng penalty of sin. And is it in human nature to en- the popular view of the atonement in America, of worldly affairs, seldom finds it to purpose in

universe. His pardon must come as something For except the Lord keepeth the city, the watch-

sound like the advancing steps of the destroyer! doubt God could do that. No doubt, by the put- which is its sting—is taken away. "It is appoint- their selemn morning and evening addresses to Bishop Hall.

his actice was answerable: "I prevented the But bad as death is, there is something worse would not revert in order to unsting sin, which It is true that there is no discharge in life's dawning of the morning, and cried" (Ps. v. 3, and

yet shall he live." It is but to give him your sets his wits at work to divert men from it. It is hand, and though in the very depths of sin, and the soul's armour and satan's terror. He that villany, and worthlessness, you rise to the con- knoweth how to use this hely spell aright, need sciousness of having a righteousness which is not | not fear but he shall fright away the devil himyour own! It is but to give him your hand, and | self. The Lord Jesus, when he marched out though in the dark and despair, you emerge into against the powers of darkness, and was to fight a region of light, and joy, and peace! It is but | with them hand to hand, armed himself beforeto give him the hand, and though in death, you | hand with prayer (Luke iii. 21, 22), not only for will feel that you are in life! It is as a friend of | his own protection, but also for a pattern to us. mine the other day was describing to me. A | Every day we walk in the midrt of enemies timid explorer in America, he passed behind the | which are both mighty and crafty, and will watch waterfall of the mighty gulf in which the great | all advantages to undo us; and should we go Niagara tumbles its waters below. Afraid of his amongst them without prayer, we are sure to befooting, he yet gathers confidence from the strong | come their prey. It is too late to wish for weagrasp of an experienced guide which he feels on pons when we are engaged in battle. Casar his hand—unseen amidst the spray and the foam, cashiered that soldier who had his armour to fur-

alone! No form, perhaps, you may see, but you | workman must not go abroad without his tools. will feel the grasp upon you as one who himself | The Scripture is the carpenter's rule, by which has passed scathless through that passage, and he must square his building; the tradesman's song into your lips, the burden of which will be, the traveller's staff, which helpeth him in his "Thanks be unto God, who giveth us the victory, journey. There is no acting safely, unless we act scripturally. " Bind it continually upon thy heart, and tie it about thy neck. When thou goest, it shall lead thee; when thou sleepest it shall keep thee; when thou wakest it shall talk with thee. For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life" (Proverbs vi. 21, 22). It is reported that a certain Jew should have poisoned | depend chiefly upon the associations connected which was sent to Luther, with this warning from | church, a room where we are accustomed to meet a faithfal friend, "that he should take heed of Christians to praise and pray, we are affected such a man when he saw him;" by which picture by the association of ideas. The mind is impressed he knew the murderer, and especially his hands, and the thoughts are lifted up to God. May we The word of God discovered the face of those not take advantage of this mental principle in the lusts in their proper colours, which lie ready in domestic circle? Let the fireside be hallowed as our callings, in all companies, in our goings out the scene of morning and evening devotions, and and comings in, to defile us, and which Satan its associated ideas will tend to repress sinful would employ to destroy us. " By this is thy thoughts, to promote purity, and awaken holy servant forewarned," saith David (Ps. xix. 11), love. The influence of these devotions will linger By reading and applying it, we may know their around that fireside. The very walls and lintels visage and prevent their venom. By the words will become fragrant as with the odor of incense, of thy mouth I have kept myself from the paths It will be to that family the dearest spot on earth, of the destroyer. As God commanded Moses to where not only earthly affections are purified and come into the mount early in the morning with made intenser, but where the religious sensibilities the two tables in his hand; so, reader, he com- are quickened; and love to God enkindled in the mandeth thee to give him a meeting every morn- soul. The domestic fireside may be associated ing with the two testaments in thy hand.

tianity that is Christian across counters, over may grow up to mature years, may go out from comes and flings his witchery around the subject down to despair, to be broken? The apostle sion corresponding to the thought, not of soft mindful also in some short ejaculation to beg his his face. We want in you a Christianity that we sanctuary; time and distance may intervene, answers the question, Thanks be unto God who paternity, but of stern order. And let me here guidance, protection, and blessing all the ensuing can find in the temperance of the meal, in moder- other duties and other cares may engross the giveth us the victory, through our Lord Jesus remark that I do think many of our theologians day. For it is he that can make a hedge about ation of dress, in respect for authority, in amia- thoughts-and yet the magic chain of those early Christ." The wisdom of God, and the power of have awfully weakened and debilitated the witness thee, thine house, and all that thou hast. If he bility at home, in veracity and simplicity in mixed associations will not be broken. That place of society. Rowland Hill used to say he would give prayer will be a green spot in all the wastes of the very little for the religion of a man whose very past. While life lasts, its memories will stir the and experiences of the Gospel, tries to enamone woven—the threefold cord by which I am bound. remote and speculative place among the stars! I after a full meal of set and solemn devotion. If We want fewer gossiping, slandering, gluttonous, praying parents does not experience this? Often

> measures, institutions, benevolent agencies, mis- or a mother's prayers in childhood .- From a ser sions, need to be managed on a high-toned, scrupu- mon by D. R. Cady in Boston Recorder, lous, and unquestionable scale of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen, must be honestly earned. In short, both the two and spend their time-how? In spending mone, arms of the church—justice and morey—must be they never earned—opening the doors of confecstretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet

"King of Terrors?" I will rather the first in the list—the first ad begins with law, reaches sin, and at last touches required "(Ezra iii. 3, 4). So also in David's that are in the fire of contention. I will rather the first and a last touches required "(Ezra iii. 3, 4). of ore of the weeks ago, to the death-bed death by an exhibition of sheer strength, so that It is true that we must submit to the sentence, the ark continually, as every day's work required suffer many ere I will precent the precious soil, unless the parent. of one of the members of my congregation, one of he shall be disarmed and hurled from that throne the loveliest being the loveliest being the loveliest being the loveliest being the streets.

It is true that we must submit to the sentence, the ark continually, as every day s work required summer many ere I will complain of one, and enter that the continually, as every day s work required summer many ere I will complain of one, and enter that the continually, as every day s work required summer many ere I will complain of one, and enter that the continually, as every day s work required summer many ere I will complain of one, and enter that the loveliest being the shall be disarmed and hurled from that throne the loveliest being the streets. the loveliest beings I ever saw in the world. Ch! which he occupied over men's fiercest dreads? But the grave will one day echo to other words there (2 Chron. viii. 14). And what is the sub; ever found that to strive with my superior, is furithose agonizing moments when every tick of the Oh, why should we account it incredible that God besides these. We must needs all die; but death, stance of those shadows, but that Christians, who ous; with my equal, doubtful; with my inferior, clock, and of the watch on the table, seemed to should thus balk death of its victims? Well, no my friends, is a vanquished foe when sin-sin are a spiritual priesthood, should every day have sordid and base; with any, full of unquietness. - mestic peace is the column which these light transport to the table, seemed to should thus balk death of its victims?

LUKE BROWN'S RELIGION.

John Bushnell stood at the door of the blacksmith shop when his neighbor Brown passed by: and receiving a friendly nod from him, he asked Smith what he meant. 'You see,' said Bushnell, Luke and I ha'nt been on speaking terms these wo years, and he always set up a grim face at me. What, then does this piece of politeness mean?" religion, they say.'

'Well, it must be a different sort of religion from the common, if it makes a man polite. Why, there's Deacon Hart, he's accounted awfully pious; but he's never tipped his beaver to me ince I came to Olney, though he and I used to go nutting together when we were boys and lived in Vermont. But he's rich and I'm poor, and religion can't stoop I suppose.'

'No,' said the blacksmith, 'I dare say not, At meetings. Last night they had a prayer circle over to Talcott's and it almost seemed as if they would pray the rafters off.'

· Who was going it so strong over there?' 'Oh, it was lawyer Burt and Mr. Hunter, and the rest of the elect, you know.'

'Well their praying wouldn't do me any good, for Squire Burt tried to hire me to fib for him in favor of his last client over to County Court a year ago. And Hunter who has just been building a new fence betwixt his farm and Widow Alling's has set his posts more than a foot on her land all the way through. So you see, religion

don't make men honest neither.' 'That's a fact, John. I know just such Christians as those myself. But they say Luke Brown has come out strong, and the parson believes him to be a changed man.'

'May be 'tis so ; he's grown mannerly at least, But if his religion is worth anything it will make a different man of him at home. We shall see how that is; for his garden joins mine; and I often hear him abusing his wife and berating his

The new convert did not know how closely his neighbor watched him. But he had really given nimself to the Lord, and was humbly striving to do His will. He had been an unkind and tyrannical husband. Now he had read the command ' Husbands, love your wives, and be not bitter against them,' and he tried to obey it. He had been an irritable and exacting parent, stirring up the evil passions in his children, for the outbreak of which he so severely punished them. Now, he strove to heed the Scripture injunction, 'Fathers, provoke not your children to anger, lest they be discouraged.' As a neighbour he had been uncivil and quarrelsome. But the new principle in his heart was the law of love, and it led him to the practice of the golden rule, ' Whatsoever ye would that men should do to you, do ye even so to them.' This new life was a constant struggle-for the habit of sinning was a strong fetter-but Luke was sincere, humble, prayerful; and God gave him strength to perse-

Well, John, what do you think of your neighbor Brown now' asked the blacksmith of Mr. Bushnell, some months after the conversation previously related. To his surprise he was not answered flippantly or with a sneer. Very seriously John Bushnell replied to the question:

'I think, my friend, as I did not when we were talking of this matter before, that religion is a reality, and that Luke Brown is its happy possessor. It has made him a good neighbor, husband, and father. Prayers have taken the place of scoldings in his home; and there is not a more obliging or good-natured man out of doors than he. The fact is'-and here the speaker's voice grew tremulous- I believe my neighbor is a Christian, and wish that you and I were both like him.' - Congregationalist

FAMILY WORSHIP .- Our feelings in any place Luther, but was happily prevented by his picture; with it. Even on a week day if we enter alone a with ideas of purity, and holiness, and heaven. It may be to each household the very "holy of holies." And these associations will cling around WHAT IS WANTED .- We want in you a Chris- the heart through years of separation. The child the conversions of middle life or of old age can To make them effectual, al! our public religious be traced back to the remembrance of a father's

> WHEN THE DEVIL Sows .- The seeds of vie are dropped into young hearts in nearly every case between sunset and bed-time, away from home The boys and girls step out of the family circle. tionaries and soda fountains, of beer and tobacca shops, of the circus, the negro minstrels, the retaurant, and dance; then follows the Sunday driv: and the company of those whose steps take hole

eries grace and attorn.